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when used with its case-endings will be the equivalent—in sense and meaning, although not etymologically—of the Aramaic emphatic state, and the forms without case-endings—other than the construct—will similarly correspond with the absolute.

The author has succeeded in selecting excellent and telling proof texts for his arguments, without, in the least, denying that in all the cases considerable laxity prevails. The noun in Assyrian need not of necessity adhere to any fixed law, as will be seen at once by comparing variant readings. Here is a point where, we believe, the author or some other scholar, working along the lines of the author, could strengthen the argument considerably by discussing critically all the cases of indefinite article, having variant readings, in certain divisions of literature, say, the historical texts. Such a study would, we assume, prove the author's statement that the fundamental idea of indefiniteness appears to underlie the cases in Assyrian where the noun—not in the construct—drops its case-endings. This was in most cases, at least, an intentional dropping, and not accidental; and further, since this phenomenon takes place in prose as well as in poetry, it was in no wise due to a regard for meter. P. 26*b*, read e-pi-šat instead of e-pi-sat.

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### AN ASSYRIAN DOOMSDAY BOOK.<sup>1</sup>

In the year 1086 the famous English Domesday Survey was completed by the commissioners of William the Conqueror, and embodied in the Domesday Book, so called because it was no more possible to appeal from it than from the Last Judgment.<sup>2</sup> Many centuries before this, similar census were compiled in Assyria and Babylonia. The book before us contains remains of the earliest survey of the district about Harran. That similar records of the survey of other districts may yet be recovered is quite probable.<sup>3</sup>

The census lists published and discussed by the author are made up of twenty-two separate pieces, collected from forty-three fragments, chief

<sup>1</sup> AN ASSYRIAN DOOMSDAY BOOK; or *Liber Censualis* of the District round Harran, in the seventh century B. C. Copied from the Cuneiform Tablets in the British Museum. By the Rev. C. H. W. Johns, M.A., Queens' College, Cambridge. Transliterated and Translated; with Index of Proper Names and Glossary (= Assyriologische Bibliothek, herausgegeben von Friedrich Delitzsch und Paul Haupt, XVII). Leipzig: J. C. Hinrichs'sche Buchhandlung, 1901. viii + 82 pp.; 17 plates. M. 21.

<sup>2</sup> See S. R. Gardiner, *A Student's History of England*, London and New York, 1892, pp. 111-13; Benjamin Terry, *The History of England*, Chicago, 1901, pp. 170, 171.

<sup>3</sup> "The value to a great empire, such as that of Assyria, or of Babylonia, of an accurate record of the available population, its resources and occupations, must always have been appreciated. We now know that from very early times (the third millenium, B. C.) ample material existed for such a census. Estates were carefully surveyed and the areas of the fields estimated from actual measurements, correct to the last finger-breadth. The boundaries, names of neighbours, of roads, canals, streets, or public buildings, adjoining, were exactly stated. The class of land, corn-field, vineyard, orchard, or pasture, the names of the tenants or serfs, and the average yield were set down. Boundary stones engraved with the minutest details of the adjoining estate, and often bearing a short abstract of its recent history, were erected" (preface).

among which being K. 2017. Size, color, script, and order are minutely described, followed by a register of the tablets. The nature of these documents and the arrangement of matter is next taken up. Each tablet was divided into four columns a side, each containing about fifty lines and divided into sections by horizontal lines. The sections usually comprise each the entries relating to one holding, farm, or homestead. The first person named was the *pater familias*, whose occupation was added as a rule. Then were enumerated his sons by name, or merely counted, the latter being done in case of women. Monogamy appears to be the rule, so that *aššāti* may mean "wife" and "female servant;" and also the sons' wives; daughters were counted separately from the "wives." Next we have a description of the holdings and details of the property. Each section closes with a statement of the name of the holding and its situation. The territory covered extended over the vicinity of Ḫarran, Serug, Baliḫi, and a number of other towns in Mesopotamia proper. In discussing the divisions of this territory—the old *šarrūt kiššāti*—the author treats of many technical terms for town, farm, etc.<sup>4</sup> Of great interest, as may naturally be supposed, are the proper names occurring in these texts, and the new divinities mentioned together with purely Assyrian gods.<sup>5</sup>

In the section on "Agricultural Terms and Allied Topics" are treated: the arable land (*eḫlu* = אֶחְלָא), always written ideographically A-ŠÀ, A-ŠÀ-GA, ŠÀ. The *irrišu*, written *amēl PIN*, was the man who worked the irrigating machine (*narṭabu*, written (*iḡu*) *PIN*). The land under irrigation was called *aṣu*; but this included at one time, in many cases, less than half the arable land. Land was fallow every other year.<sup>6</sup> Vineyards and vines are specified and enumerated, as well as horses were reserved for riding and driving. The peasant was a serf, most commonly bought and sold, together with his family, with the orchards, gardens, and the plants grown therein. The pastoral population included shepherds (*rē'û*) assisted by undershepherds (*kaparru*), and goatherds. Oxen were used especially to work irrigating machines; but the ass was much more a working animal than the ox. Camels and

<sup>4</sup> Thus *ina batte batte* = close neighborhood, the outskirts; *qāni* = district, while *nagû* = (the larger) territory. Attention is called to the difference between *alu* (*al šê* = small holding or farm) and *maḥazu*, the town proper; between the *šaknu* (viceroys) or *bēl paḫāti* (administrators of the province), and the *ḫazānu* (of the city) and the *ḫepu* (of country districts or *ḫipāni*).

<sup>5</sup> Here are enumerated the gods *Našḫu* = נִשְׁחַ of the *Nerab*-stele = *Nušku*, *Nusku*; *Si'*, the *Sin* of Ḫarran; *Adadi*; *A-a*; each occurring as an element in proper names of Aramaic type, in which apart from the distinctively Syrian deities also the second elements are Aramaic. The Assyrian *ilu* occurred as *Al*, *Alla* = אֱלֹהָ (KAT<sup>3</sup> 354; 357, note 4; 469). Local gods were *Šēr*, *Tēr* (see also *ibid.*, p. 82), *Atē* (on which see Hoffmann, *ZA.*, Vol. XI, p. 249, § 6), *Atar* (-*idri*, which latter = Hebr.-Canaanite עֶזֶר; KAT<sup>3</sup> 446, note 1), this last perhaps to be identified with *Ištar*. Also other names which occur in these inscriptions are Aramaic in type, a fact that we should expect of the district of Ḫarran. This shows that we have a record of the native people in their own homes. They are enrolled for government purposes, but not transported to other lands. Only a few names show an Arabic or Persian influence.

<sup>6</sup> In a field leased for two years one *mērišu* denoted one year under crop, one *karabḫi* the next year fallow.

estate on which they lived. Though a *glebæ adscriptus*, he could acquire and hold property of his own. Crown lands as a rule descended from father to son. At times town dwellers, retired merchants, etc., settled in the country and became cultivators of the soil or vigniards. The "levy," ilku, tithe and other requisitions, exacted at times, were contributed by the owner of the estate, although the peasants discharged the obligation.<sup>7</sup>

Pp. 28-72 contain transcription, translation, and commentary of the separate texts; followed by lists of place names; gods, named, or occurring in compound names; and personal names (pp. 72-76); and a glossary (pp. 76-79).<sup>8</sup>

This short summary, inadequate though it is, will show the great importance of this contribution toward our knowledge of the history, geography, and culture of Harran, written by one who, more than any other Assyriologist, speaks on this subject as one with authority.<sup>9</sup>

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## STEVENSON'S ASSYRIAN AND BABYLONIAN CONTRACTS.<sup>10</sup>

In this excellent and careful little volume, which was presented as a Doctor's Dissertation to the University of Chicago, Dr. Stevenson collects together such contract texts as bear Aramaic inscriptions in the British Museum. In the infancy of cuneiform research much was hoped for from such inscriptions. As bilingual tablets they would perhaps furnish a welcome check or confirmation to the readings proposed for the wedge-formed characters. But it soon became evident that such a hope was

<sup>7</sup> "Many estates were exempt from some or all of these obligations, by charter, probably, and others owed their dues to temples. The contracts for the sales of estates frequently show a clause specifying that the estate is free from such charges. As we can hardly suppose such a general freedom obtained by letters patent, it probably was possible to compound with the government by some recognized payment. Such a composition would not be made in the case of crown lands and we expect them to be subject to all the charges exacted from the peasantry. This may be the explanation of the mysterious 'marks' (discussed at length on pp. 79-81) attached to certain of the members of the families in our documents."

<sup>8</sup> The Glossary mentions some very interesting words and forms, e. g., ad-ru, an enclosed yard, barn, or the like; ba-tu-su, epithet of a "daughter," perhaps "child" (see also *ibid.*, p. 80, and *Assyrian Deeds and Documents*, Vol. III, 519-21); (i)gu u-lu-pu; za-am-ri, a plant; on amêl rāb MU = "chief baker," see now, on the other hand, Delitzsch in *BAS.*, Vol. IV, p. 484; the reading nišbu for the sign MAN-ḫu is quite certain from the passages where *nis* is spelled *ni-is*, see Muss-Arnolt, *Dictionary*, pp. 700, 701; gar-bu-tu; qab-lu, some sort of garden, or enclosure; qa-tin, an official, overseer, store-keeper; the bit ri-pi-tu, No. 15, 1, contains perhaps the same word as akal ri-pi-tu, Zimmern, *Ritualtafel*, Nos. 66, 08; 67, 07, explained by Zimmern as a "Getreide-art;" cf. רִיפּוֹת, 1 ri-bit, in No. 7, left-hand edge, II 3, belongs also perhaps here; bit ri-pi-tu would be a granary; rāḫu, "idle, unemployed," pl. rāḫūti, occurs also in Neb. 62, 6, etc.; (i)gu ša-šu-gi, a cultivated plant. Is u-se-lu-ni really a *Pi'el* of šelû, "to offer, dedicate"?

<sup>9</sup> P. 12, l. 4, read: Distinguish Assyrian from Babylonian names; l. 21 (end), read *certainly* for "certainly;" p. 13, l. 18 (+ 21), נשד for נשד, p. 16, l. 6 from below, Šer for Šer; p. 78, col. 2, nadbaru, MAT-BAR "steppe," waste land, 8, I, 12, where (on p. 62) the form is correctly read madbar (*c. st.* of madbaru).

<sup>10</sup> ASSYRIAN AND BABYLONIAN CONTRACTS with Aramaic reference notes. By J. H. Stevenson, Ph.D., Professor in Vanderbilt University. The Vanderbilt Oriental Series. American Book Company.